

# ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XXI. { REV. A. STEVENS, EDITOR.  
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, OCTOBER 23, 1850.

TERMS, \$1.50, STRICTLY IN ADVANCE. } No. 43.  
OFFICE, No. 7 CORNHILL, BOSTON.

For the Herald and Journal.

## LETTER FROM COCHESET, MASS.

Revival—Camp Meeting—Its Results—A Death Scene.

BRO. STEVENS:—The brethren and sisters of this charge have for years been crying to God for an outpouring of his Spirit, and a revival of his work of grace. "Send by whom thou wilt, only send," has been the burden of this dear people's prayer. And they knowing that God has in every age blessed the means instituted by himself, when faithfully used by his people, they have used the means, and the blessing sought has been measurably realized, as will be seen by the following: When the period for holding our Annual Feast of Tabernacles drew near, it was made the subject of conversation, a resolution was formed, prayer and supplication was made to God, that it might be a blessing to the church and community. Accordingly quite a company repaired to that consecrated spot, the Millennial Grove, (that has been the spiritual birth-place of hundreds.)

Eastham, Aug. 20.—Two of our company found peace and pardon by faith in the merits of Christ, and the rest received a fresh baptism, not of water, but of the Holy Ghost and power. We returned on the 28th, held a meeting in the vestry—that night the young converts told what God had done for them. After meeting two more found peace in the parsonage. On the first of September five more showed signs of penitence in the parsonage, and more of the brethren got a fresh baptism. We then commenced to hold a few extra meetings for prayer and exhortation, and great interest was manifested; but on the 3d, Caleb Henry Howard, the eldest son of Bro. Caleb Howard, was taken sick; nothing of a serious character, however, was apprehended until the 5th, when he began to grow worse. While in this state, his father asked him "if he thought he should get well?" He said he thought he should. Said his father, "are you prepared to die?" to which, after pausing for a moment, he said "that he did not know," but remarked "that it was a great thing to own Christ before men." The Scriptures, said his father, inform us that if we would not confess Christ before men, he would not confess us before his Father. "I know it," said he, with strong emphasis. "Last spring," said he, "I secretly entertained a hope, but I had not all the evidence I wanted, having never openly or publicly owned the Lord." Said his father, "if he would come to the fixed determination to do all the duties of a Christian, love and serve God faithfully, that he would have all the evidence he wanted."

The next day this son of many prayers and tears thanked his father for his counsel and advice that he gave him the night before, and remarked that as soon as he gave the consent of his mind to be fully the Lord's, that very instant light broke into his mind, his soul was in a flame, and a satisfactory and overwhelming evidence of his acceptance with God, through the merits of Christ, was given him. His wife also obtained peace at the same time. Hallelujah! Glory be to God.

He then wanted to be baptized, but his father told him if he was baptized publicly, others might be benefited thereby, to which he gave his assent; and throughout that day he enjoyed great peace, and exhorted all who came to see him to seek religion, and not to do as he had done, sin against light and conviction. That night the meeting received a request from him for the prayers of God's people in his behalf—his father relating the experience of his son—and it produced a powerful effect upon all that were present, and we fondly anticipated, as he was so much better, that he would soon be with us in the meetings; but the next day our hopes of his recovery were destined to be forever blighted, for on the morning of the 11th I was sent for to administer the ordinance of baptism, for he wanted it before he left the world. I administered it to him upon his bed; after this he gave to those who were present, such exhortation and preaching as I have never before heard. "O friends, seek religion; don't do as I have done, put off the work of repentance and salvation until a sick and dying bed." "O the peace, the happiness, the joy; the fear of death is gone." "Friends," said he, "will you not promise me to seek religion before I die, and meet me in heaven?" "O yes," was the exclamation. "Father," says he, "kneel down and pray for me." What a sublime and solemn sight, to see a dying son exhorting, entreating and persuading an only brother, and his companions and friends to seek their souls' salvation, and the father praying for and laboring with them, while his soul was kept in perfect peace, calmly stayed on God.

The report soon spread over our village that he was dying; solemnity was depicted upon every countenance—all was anxiety, for he was extensively known, and where known was beloved for his benevolence, urbanity and good feeling. Thus for one so young, full of activity, of business and enterprise, in the bloom of life, only having married a short time—just finished a beautiful residence, and establishing a permanent business, a leading member of our choir, and of an adult Bible class—struck community with awe.

"God moves in a mysterious way, his wonders to perform." Prayer, ardent prayer went up to God from devout and feeling hearts in his behalf, but with resignation to the divine will that all might be for his glory. It was evident to all who visited him, that nothing less than a miracle could save his life. But while he was wasting away by an incurable disease, his soul was filled with peace; no murmuring, all resignation—his mind seemed to be absorbed in one thought, filled with one idea—the salvation of his friends. About six hours before he died, he asked all to forgive him for every light and trifling word, and every jest. "My child, bring him up in the fear of God." To his wife, impressing upon her cheek the last token of his affection, "Betsy, trust in the Lord—all is well. O the bliss in religion, the love of Christ to how sweet. Glory to his name!" While standing by his bed watching him to the last struggle, praying for his entire victory, to our astonishment he woke up suddenly, and remarked, he was going to heaven; but there was one thing he had not done, one duty he had to perform. He then began, and such an exhortation as he gave a second time, the oldest Christians present said they never heard from the lips of mortal. He requested all that had not salvation to kneel down, and he asked me to pray for them. I did so. Then he says, "Are any of you blessed? Now remember this preaching is not mine, it is from God, and if you do not repent you will be lost." Thus this young man had to do in a few hours what it has been his conviction for nine years that it was his duty to do. O let those that read this account, who have deep impressions that they are called to work in the vineyard, take warning. The powers of darkness seemed after this for a moment to come upon him; he seemed to

lose the evidence of his acceptance with God. I remarked to those in the room that this was the enemy's last attack. We went to prayer for his deliverance and victory; after this he vomited profusely, and when this was over, says he, "I have lost my hope; but Jesus says he will save. He always tells the truth; I believe he will save me—he is saving me—am saved. O glory, hallelujah." He then sung sweetly, had a calm and settled peace, bid all his friends farewell, and without a struggle or groan, fell asleep in Jesus, while the last words he was heard to say, "Tell all my friends to seek religion." Thus died Caleb Henry Howard, son of Bro. Caleb and Mary Howard, aged 24.

"Blind unbelief is sure to err,  
And scan his work in vain,  
God is his own interpreter,  
And he will make it plain."

This young man was the subject of parental anxiety. O how many prayers have been offered to God on his behalf by an affectionate mother and father for his salvation. And his brother and sister, the servants of God our brethren in the ministry, resident and transient, have united with them at a throne of grace. Not because he was grossly wicked and immoral, or would be a slander upon his memory, but he had a soul! The mother felt it; he was her child! God read the mother's heart, saw her tears. He blessed and saved—to him be the glory.

Pray on, ye fathers and mothers! Brethren in the ministry, pour out your tears and prayers; beseech heaven with faithful, importunate prayer, until all our children and the whole world are brought to Christ. The result that followed his death shall now be presented. The funeral service was performed in the church on the 13th to a numerous, solemn and weeping audience. The next Sabbath I preached from Ezekiel 18: 31; a free, full and present salvation was urged upon the congregation; the power of God thrilled through the meeting; tears were shed like rain, sobbs burst from many hearts, and prayer went up to God. Twelve rose for prayer, and at night in the vestry forty-five came forward for prayer; some found peace, and at a private house after meeting about twenty found peace. Since then we have had some extra meetings; it has spread into the Baptist Church, and about sixty have found peace. Some backsliders have been redeemed, a few believers sanctified, and the work is gloriously rolling on; thirty have joined our church. Hallelujah! O God, send the refreshing shower.

THOMAS HARDMAN.  
Cocheset, West Bridgewater, Oct. 10.

For the Herald and Journal.

## LETTER FROM MAINE.

Dover and Foxcroft—Morals—Manufacturing Facilities—Academy—Religion—Prosperity.

Dover, Oct. 7, 1850.

BRO. STEVENS:—I write from one of the most beautiful inland towns in New England. Dover and Foxcroft villages, built on opposite sides of the Piscataquis River, about 35 miles from Bangor, on the road leading to Moosehead Lake, presents one of the pleasant locations with which Down East abounds. The business of these villages is so connected, that most of that local prejudice existing in many villages against others, is superseded by friendliness of feeling and identity of interest.

The morals of the community are of the first order. The township of other large villages is unknown here. Intemperance has been nearly suppressed; but few are known to indulge in the "beverage of death," and the sale is restricted to one or two public houses. The keeper of one of these is now in "the mill" for the violation of the license law, and it requires but the steady perseverance of temperance men, to exile the traffic beyond the hope of recall. This good state of morals is to be attributed mainly to the prevalence of evangelical principles,—for however efficient temporary excitement in favor of reform may be, yet gospel principle as the basis, only can render the work permanent.

The facilities for manufacturing enterprise in this place is not excelled by any location on the famed Merrimack. It is capable of becoming the Lowell of Maine. All that is wanted to greatly advance its enterprise, is the completion of the projected Eastern Railroad. Indeed, all that the township of Maine needs, to open abundant resources of wealth is, the facilities for transportation which other States possess. A flourishing academy, under the care of Mr. S. F. Humphrey, A. B., is exerting a moulding influence for good. It is beautifully located on Foxcroft side, and has in attendance about one hundred students. No son of Maine can fail to be inspired with high expectations of Maine's future greatness and opulence, when his eyes rests upon these seats of practical education, located so abundantly throughout the State, upon the beautiful farms, being cleared from the forests and made lucrative by industry, and upon the newly discovered beds of iron, lead and slate.

Through providential circumstances, I am thrown into this interesting field of labor. The sickness of my family, during and ever since the session of our Conference, it became morally impossible for me to remove them to Milltown, a distance of 150 miles, the place to which I was appointed, and it was equally improper to leave them. Most afflictive would be to me, as well as false in fact, to have my course ascribed to any objection to the place. Indeed, I conceived it an honor to receive an appointment to labor in the city of Calais. Since the session of the Conference an arrangement has been made for my labor in this place. Present appearances indicate the leadings of Providence in this. The members of the church here had become disheartened and scattered by adverse circumstances, but they have rallied, and now labor faithfully and in hope. Our labor is "not in vain in the Lord;" several have believed in Christ turned from their wickedness. We commenced a Sabbath School, which numbers about sixty, and is in a flourishing state, under the superintendency of Bro. Sherwood. Two interesting classes of young gentlemen and ladies give the school an aspect of permanency and importance by their close attention and interest in recitation.

One great difficulty, against which Methodism has long struggled in this, as well as in other places, is, the wicked spirit of proselytism. The tactics of operation, develop themselves in this wise: "Don't get excited!"—"We don't like excitement, it does no permanent good." But if a poor sinner happens to get excited at a camp meeting sufficiently to seek and find salvation, or so much excited as to find the way into a warm Methodist prayer meeting, and there obtains pardon, there comes to pass a wonderful power. The next Conference meeting he has the privilege of telling his experience, and then without any time of probation, to determine

whether the "excitement" be permanent, or not; he is kindly taken by the hand, and safely housed in the church, away from all fanaticism. Now we thank God for this, at least, (and I think proselytism will say amen) that Methodist excitement does some good to unexcitable churches. We are praying for more of it, that sinners may be induced to seek the Lord while he may be found.

Yours, &c., D. HIGGINS.

## CASE OF MR. ROWLAND AND DR. BEAUMONT.

On Mr. ROWLAND'S case we need not say much. The reasons which he had given for refusing to concur in the conviction of Messrs. HARDY and COLMAN—and to which, substantially, and with only minute verbal alterations, he declared his adherence in Conference—were singularly incoherent and illogical, strangely destitute of even an appearance of plausibility and common sense. They involved, however, a strong condemnation of the disciplinary acts of the last Conference—and, so far as they possessed any force or congruity whatever, tended to do away with the authority, and set aside the functions of a Minor District Meeting, and to secure and justify the impunity of all invaders of the peace of our societies. They embodied, besides, several extraordinary, and by no means innocuous, maxims, such as, for instance, that no Wesleyan Minister was at liberty to accuse an agitator who had come out of another Circuit, to disturb that of which he has charge, because JOHN WESLEY, when Parish Priest of Enforth, never went beyond his own parish to enforce discipline! and, again, that we are bound to endure, within the borders of our church, agitators and other offenders, because JOHN WESLEY remained in the Church of England notwithstanding the inconsistent characters which it contained, and against whom he wrote in terms of such strong condemnation; and because, again, our LORD has said of the tares and the wheat, "Let both grow together until the harvest!" Absurdities not a few, of this description, were involved in the maze of Mr. ROWLAND'S reason; which, however harmless they might seem to some of our intelligent readers, are yet really mischievous when received by ignorant and prejudiced persons,—a class to which most of our "reforming" agitators belong.

This whole body of reasons Mr. ROWLAND acknowledged as his own, refusing to retract any of them. It appeared in evidence, that they were drawn up before the commencement of the sittings of the Minor District Meeting, whose decision they impugn. This was one of the most noteworthy features in the case, and could not but materially influence the decision of the Conference. He cannot be fit to act as judge, who could thus deliberately, before going into court, prejudice the case to be submitted for decision. The reasons were afterwards published both in the *Wesleyan Times*, and in a separate form. They have now for several months been in circulation, and have occasioned much mischief, particularly in Mr. ROWLAND'S own Circuit—Yarmouth—where it is not to be wondered at that agitation has latterly become rife.

Mr. ROWLAND'S reasons were pronounced to contain principles essentially opposed to the constitution of Wesleyan Methodism. He was required to apologize to the Conference for the manner in which he had reflected upon its disciplinary proceedings, he was to be removed from the Norfolk District, to be declared incapable of taking a superintendency of a Circuit whilst he retains his present views, to be reprimanded from the chair, and, for two years to come, is inhibited from sitting as assessor in any Minor District Meeting. When this sentence was announced to Mr. ROWLAND, he declared his resolution to offer no apology. The Conference prayed him to take time to consider his position, and what should be his conduct. He rejected, however, this offer. Notwithstanding the Conference, determined that he should not be permitted so rashly to immolate himself at the shrine of agitation, remanded his case till a further convenient opportunity, leaving him, meantime, space for reflection.

Dr. BEAUMONT'S CASE.—Our readers are familiar with the name of GROSJEAN. They know something of his course during the past year. They know that he has gone about the country—delivering the most inflammatory addresses, and circulating statements, which, as reported by his friends, were most false and injurious, especially in reference to our Missionary Institution; that he has been, almost ever since the last Conference, one of the General Secretaries of the Revolutionary Committee who have resolved on the destruction of Methodism, and they have still within their ears the echo of the disturbance by which he outraged the late General Meeting of our Missionary Society. Most Wesleyans, also, are aware that all this time Mr. GROSJEAN has been sustaining the offices of leader and local preacher in the Hind street Circuit, under the superintendency of Dr. BEAUMONT, whom he has been accustomed to honor by the public announcement of their mutual friendship—although that honor has sometimes, as at Manchester, been strangely associated with contemptuous insult.

It will also be in remembrance that the London District Meeting, in May, required Dr. BEAUMONT to do, at last, without such requisition, and months earlier, one might have thought that a sense of duty would have prompted him to do—to bring this notorious offender to trial. With avowed reluctance Dr. BEAUMONT promised to do so.

Shortly after the District Meeting, and just before he set out for Edinburgh, Dr. BEAUMONT put the case into the hands of Mr. GROSJEAN, that this gentleman might collect evidence and bring the charges, assigning as his reason for not taking the matter in hand himself—that he did not believe the charges! It was further stated, that Dr. BEAUMONT had objected "to act as both accuser and judge?" and this very objection, Mr. THOMAS BEAUMONT, in a letter directed against this journal, urged in defence of his subsequent conduct. We have now to tell the latter gentleman that Dr. BEAUMONT in Conference emphatically denied having ever taken such an objection. Mr. STRACHAN proceeded accordingly; but understanding, as he says, from Mr. GROSJEAN that Dr. BEAUMONT had separated himself entirely from the charges, and announced or intimated his disbelief of them to the accused himself—which, however, Dr. BEAUMONT denies—finding also, as it would seem, that public opinion was being directed against himself individually as Mr. GROSJEAN'S accuser, Mr. STRACHAN threw up the case. On Dr. BEAUMONT'S return from the north, the subject was brought forward at the ministers' weekly meeting, and such then were the terms in which Dr. BEAUMONT expressed himself in reference to the whole case, and so

strong appeared to be his feeling as to the undesirableness of proceeding with it, that none of his colleagues felt that they could, with wisdom or propriety, or any hope of good result, take up the matter in opposition to the sense of their Superintendent. One of them, at the time, told Dr. BEAUMONT that he considered the case ought to be taken up—"it was a case for discipline?" but that such being the views of his Superintendent, he must leave the responsibility upon him, with whom, before God and man, he rested.

After this, ensued the Leaders' Meeting at which the case should have been tried. We need not again give the details of so memorable a farce as that. Suffice it to observe that at the meeting there were charges—but no accuser—the whole odium of the case was thrown upon the District Meeting, which was condemned and insulted by Mr. GROSJEAN and his friends, without reproof or reclamation on the part of the Superintendent, the most injurious reflections were indirectly thrown by Dr. BEAUMONT on all Superintendents who could do what he could not—"beat bushes, scrape streets," &c.—in other words, who would diligently and faithfully search into and investigate the case of an offender when brought before them;—a eulogium was gratuitously pronounced by him upon Mr. GROSJEAN; and finally the meeting closed with a vote of confidence and esteem in this notorious disturber, put by the Superintendent, who stood pledged to the District Meeting to bring him to account for his offences.

This is a sufficient outline of the case, submitted to the Conference on Friday and Saturday last, for inquiry and judgment. Fourteen hours were consumed in investigating and discussing it. For two hours together, on Saturday morning, Dr. BEAUMONT was engaged in defending himself. He had also many minor opportunities for explanatory observations. He maintained that he had in good faith, carried into effect, so far as it was possible for him to do it, the requisition of the District Meeting; he confessed nothing, repented of nothing, and would promise nothing. He thought that if all the Superintendents in the Connexion had acted as he had done, it would have been the better for the Connexion.

Very different, however was the judgment of his brethren. They decided that he had neglected to carry out the direction of the District Meeting, that he had thrown discouragements in the way of his colleagues doing their duty, and that he merited the censure of the Conference. Instead of "censure," Dr. DIXON moved that the word "disapproval" should be used. Twenty-one voted for this amendment. For the words "merits the censure," &c., Mr. W. M. STEVENS proposed to substitute the following: "is viewed by the Conference with the strongest disapprobation, and with fraternal grief and disappointment." In favor of this seventy-five voted. The original motion was last put, and was carried by an immense majority, and with only six dissentients. Every speaker, except Dr. BEAUMONT, admitted that he had seriously neglected his duty and trust.—London Watchman.

For the Herald and Journal.

## SKETCH OF THOMAS WALSH.

This eminent minister of Christ and Biblical scholar, was born in the year 1730, in a place called Bally Lane, in the county of Limerick, in Ireland. His parents were both members of the Church of Rome, and took great pains to bring their son up in their own religion.

His mother tongue was the Irish, but at the age of eight years he was put to school to learn the English. He afterwards while at school studied Latin, the mathematics, and other branches, in which he made considerable progress.

At about the age of eighteen he became convinced of the errors of the Romish Church, and soon after renounced Popery and joined the Church of England. Not long after he was converted to God among the Methodists, and identified himself among them then despised and persecuted people. His relations were more alarmed on account of this, than they were when he left the Romish Church in the first place, and became a Protestant. "They thought," says he, "that I was turned heretic altogether." Says he, further, "my neighbors in general were like-minded with my relations, and not only those of the Church of Rome, but several likewise who called themselves Protestants. They were extremely angry that I should, as they called it, change my religion. And now did I see plainly, that persons of every denomination, who are yet in their sins, and under the guilt and power of them, are at enmity against Christ, and that Protestants as well as Papists, have naturally a spirit of calumny and persecution."

Soon after he became a Christian, he was fully convinced of his duty to preach the Gospel, and to devote himself entirely to the work of the ministry. His success as a minister was remarkable, and there were few men who, in the same length of time that he labored in the ministry, were instrumental in winning so many souls to Christ as he was. He preached a considerable part of the time in Irish, which enabled him to have an influence over the Roman Catholics he otherwise could not have. The Roman Catholic Irish regard their language as being superior to every other language in the world. They look upon it with about the same degree of reverence that the Jews look upon the Hebrew. In one instance, when on a journey between Cork and Bandon, he fell into conversation with a man who was riding on the road with him, until he introduced the subject of religion, speaking to the man about the worth of his soul and the way of salvation, as he was accustomed to do, when he had an opportunity. The man became very much offended; "my prejudice ran so high, that he declared, though he were shot for it, he would have satisfaction; adding with an oath, 'thou shalt never deceive another, for I am resolved to be the death of you just now.' I was quiet in my mind, being persuaded that the God of Daniel was still the same. I did not feel the least anger, or rising of revenge towards him; and still reproved him whenever he swore. In the midst of his rage, I reproved him in Irish. He was instantly amazed, and replied, 'why did you not speak so to me in the beginning?'"

He soon became a lamb, and I then let him know, speaking in Irish, what Jesus had done for sinners. He departed with a broken heart. This shows what an advantage a knowledge of the Irish was to him in reaching the Roman Catholics in public and in private. In many instances when he preached in Irish, his whole congregation would seem to be melted to tears, and many a poor Romanist being reached by the word spoken in power, renounced the errors of his church, and his sins, and became a devoted Christian.

The priests saw that his influence among the

people was very great, and to injure his influence, and to keep the people from hearing him, they resorted to many low and deceitful measures to secure their object. In one place the priest told his congregation that he was the servant boy of a priest, and that stealing his master's books, he ran away, and by that means learned to preach. One priest in Cork said to the people, that, "as to that Walsh who sometimes before turned heretic, and went about preaching, he had been dead long ago; and that he who then preached in this manner, was the devil in his shape."

The Bible he made his chief study, having apparently a perfect passion for the study of that wonderful and precious book; as most Romanists do after they become Protestants, and are converted. He made himself familiar with the Old Testament in Hebrew, and the New in Greek, to an extent truly surprising. "Such a master of Biblical knowledge," says Mr. Wesley, "I never saw before, and never expect to see again."

He was a man of deep piety. He seems to have had a single eye to God's glory continually, and to never lose sight of his duties as a Christian and a minister. He seldom ever conversed on worldly matters of any kind, making religion the great theme of his conversation.

But this good and great man's time on earth was short. He died on the 8th of April, 1759, and in the 28th year of his age. His end was glorious. His dying words were, "He is come! he is come! My beloved is mine and I am his! his forever." And uttering these words he sweetly breathed out his soul unto God.

JOHN MOORE.  
Kennebunk, Me., Oct., 1850.

For the Herald and Journal.

## UNIVERSALISM—EMBRACED AND CURED.

A young man, well known to the writer of this sketch, when about seventeen years of age, was powerfully wrought upon by the Holy Spirit. He saw and felt himself a sinner, justly condemned, and the wrath of God hanging fearfully over him. He believed then that he "must be born again, or never see the kingdom of God,"—that if he died in his sins, he should be punished forever in hell.

He desired to communicate his feelings to some Christian friend, to embrace religion, and to unite with the people of God; but two obstacles stood in his way.

He lived in an ungodly neighborhood, where religion was universally neglected, ridiculed and despised. His friends, his attachments, and his youthful associates were there; and it seemed a great thing for him to set out alone, to separate himself from his companions, and become an object of ridicule, as he knew he must be, if he embraced religion. Besides, he lived at a great distance from the means of grace.

While in this state of mind, a book, teaching the doctrine of universal salvation, fell into his hands. Observe now, reader, the influence of a bad book on an awakened mind. I do not recollect the title of the book—it was from the pen of Rev. Hosea Ballou, an aged man, who I believe is still living. This book promised him eternal life without repentance. His great concern of mind had been to escape the damnation of hell, and secure the interests of his soul for eternity. But now he is gravely taught that there is no hell, that God is a God of infinite love, and could never doom a soul which he had created to endless misery—that we received all our punishment for sin in this life, and when we die we go immediately to heaven.

Then those passages which seem to favor this doctrine were ingeniously strung together, and woven into syllogisms, while the force of contradictory passages was still more ingeniously explained away. This reasoning appeared at once very plausible; and though the young man was not fully satisfied, he was nevertheless greatly pleased.

If this doctrine were true he need not abandon his worldly pleasures, nor forsake his companions in sin. There was no need of making so much about religion, no necessity of coming out from the world, and being separate, and singular—but but for ridicule and a laughing-stock to the vulgar.

He resolved to live henceforth a good moral life, and thus for a season quitted his conscience. But still there were passages of Scripture which seemed to go hard against this new doctrine, but through the kindness of some Universalist friends, he obtained the loan of other books which glared all those passages over, making smooth and straight work clear through the Bible.

These apparent difficulties were removed in various ways, sometimes by referring to the "original Greek" as giving a different meaning to the text—sometimes by quoting the explanation given by the learned Dr. Adam Clarke, the greatest Methodist commentator, and other difficult passages *parables*, or *ideas* borrowed from the ignorant and superstitious heathen; and when nothing else would do, by a downright and hearty laugh at the perfect absurdity of some texts, and the wonderful credulity of those who could believe them.

Thus he went on, searching for arguments on but one side of the question, hearing Universalists preach, reading their books and periodicals, and conversing with professors of that faith, till he became a confirmed Universalist. It was a long time before he reached that point in his experience when all difficulties were removed, all pleas of future punishment allayed; but it came at last.

He openly avowed his sentiments, tried, with some success, to make converts, and argued, as he thought, powerfully and conclusively with professors of religion.

But when the war of words was over, and he had fired away all his ammunition, used up his arguments, spent the force of his logic, and quoted all the detached passages of Scripture which to his mind proved Universalism conclusively, he was greatly astonished to find them unconverted—holding the same opinions still. He really thought that he was destined to be a champion of that faith, and was looking forward with ardent aspirations to the ministry.

Being in his opinion a very modest man, he never provoked a battle with a Methodist preacher, but was heartily glad to have them commence with him; for he felt very sure that he could "wind them up" in just three minutes, so that they would hardly be able to say another word, or ever dare to preach again.

Putting himself occasionally into the way of the preacher, he had a few opportunities to try his strength; but he generally found the clergy so bigoted that he could not convince them, and so ignorant and thick-headed, that they really did not know when he had fairly wound them up, but would talk and preach right on as though nothing had happened. He would lay

up nothing against them, but pitied them in his heart. In all this he was evidently sincere. He prayed daily, and sometimes thought himself a Christian.

His feelings were very much hurt, one day, in conversation with a good Methodist brother. The latter insinuated that he knew nothing of experimental religion, and said that if he should ever be converted, he would see things differently. Yet in examining his heart, he knew that he did not enjoy what others professed, and what he believed to be the Christian's privilege to enjoy. His soul hungered and thirsted for something which as yet he had never found.

He thought, that perhaps in heart he was not a Christian, although he had without doubt embraced intellectually the true doctrine. Accordingly he resolved to seek the religion of the heart, not because he had any fears of punishment, but because he saw that the Bible held it forth as the Christian's privilege.

He began then to offer daily, and we believe sincerely, this prayer, "O Lord, if Universalism be true, establish me in the faith, and help me to defend and teach it; if it be false, lead me by thy good Spirit into the truth as it is in Jesus."

Soon after this he attended a camp meeting for the first time in his life. He was now nearly twenty-three years of age. He went to that meeting merely out of curiosity, to see for himself what was done. It being rainy in the morning, there were no services at the stand. In the afternoon he listened to a sermon, preached from the parable of the Prodigal Son. He was interested, though not particularly affected by it. At the close of the discourse, sinners were invited forward for prayers. He had no intention, no thought, of going himself; but a friend who well knew the state of his mind came to him, and affectionately asked him if he did not want religion? He hesitatingly answered, yes. Then, said that friend, come, go with me. He followed, and took his seat with the seekers of religion.

He had not had feelings—could not weep as others did—felt no fears of hell or punishment after death. Others might think him a hypocrite because he seemed destitute of feeling. He had, as he thought, the true doctrine in his head; he now sincerely desired true religion in his heart.

After the praying was over at the stand, he took a young man, a friend of his, who was also among the seekers, out a little way into the grove, and asked him what he meant by going forward; if he was sincere? The latter said, yes. So am I, said he. But mark what I now say; I believe in Universal salvation, and think I always shall; but I believe also in experimental religion, and if there is any for me, I mean to have it. They returned to the campmeeting and presented themselves for prayers again in the evening. And when the darkness of that night had passed away, and a bright morning dawned upon the grove, a deeper darkness had passed away from that young man, and a far brighter morning was shining on his soul. That hard and stony heart had been changed to a tender and feeling heart of flesh. His soul was happy, the aching void that had ached so long was filled with a calm and heavenly peace to which he had been hitherto a perfect stranger.

He now thought of his Universalism; but where was it? He looked at it, but from a different point of observation, through a different medium, and with better eyes. How different it appeared to him. The Spirit of God, which brought the joy of true religion to his heart, had removed the scales from his eyes, dispelled the darkness of the natural mind, and he saw what he never saw before, the other side of Universalism; its native deformity and infidel tendencies.

Nearly seven years before, he had earnestly desired religion, but the devil had cheated him, and palmed off Universalism upon him as the true religion. But he now knew by what he saw and what he felt, that it was counterfeit and false. True, it had quieted his fears of hell, but it had never fed his hungry soul with a single crumb of positive joy. It had kept him away from the banqueting house, and the table spread with luxuries for the soul. He then publicly renounced Universalism, and is now preaching the Gospel which he once despised.

In the above sketch, which the writer knows to be true, we find a sincere and confirmed Universalist effectually cured of the doctrine. Would not every Universalist be as effectually cured if he would seek and obtain true religion in his heart? And is it not the best way to seek to save Universalists, to avoid as much as possible arguing the case with them, and urge and lead them to seek for the internal enjoyment of religion, as set forth in the Scriptures as the Christian's privilege.

PHILETUS.

## BREVITY IS THE SOUL OF WIT.

Under this "heading" we find in a communication to the Boston Traveller, of 17th ult., an anecdote worth repeating "for the benefit of those whom it may concern," viz: the large company of prolix preachers, &c. At the recent ordination of Mr. Greely, at Haverhill Corner, N. H., President Lord, of Dartmouth College, preached an able sermon one hour and a half long. The other parts were like unto the sermon—in length, at least—until it came to the address to the people. This was assigned to a venerable patriarch, the Rev. Mr. Sutherland, a Scotch divine in the neighborhood, who observed and sympathized with the excusable weariness of the congregation.

He rose and said with great deliberation, and in a broad Scotch accent:—"Brothers and sisters of this church, and brothers and sisters of this congregation—I am to give you a charge; I shall give you a charge—a charge you will all of you always remember. Be of one mind; live in peace with one another. Amen."

The result and thrill which ran through the audience as the speaker sat down, proclaimed that his words were like much light concentrated into a flash, and that the shortest speech, if it answers its end, is long enough.

## THINK OF BOTH THY GUESTS.

Remember, in thy feasts, that thou art entertaining two guests, the body and the soul. Know, further, that thou squanderest at the moment when thou bestowest on the body, but retainest forever what thou givest to the soul.

ALEXANDER THE GREAT, seeing Diogenes looking attentively at a large collection of human bones, piled one upon another, asked the philosopher what he was looking for? "I am searching," said he, "for the bones of your father, but I cannot distinguish them from those of his slaves."



WEDNESDAY, OCTOBER 23, 1850.

## THE PEWED CHAPEL CONTROVERSY.

In our last argument on the right construction of the Discipline respecting pewed churches, we attempted merely an analysis of the law itself as recorded; we were not familiar with its history. Our construction amounted to about this, viz: that the directions of the Discipline were more advisory, or, if you please, admonitory than mandatory, and that they implied the possibility of pewed chapels under our system. The rest of the argument showed that the administration of the Bishops and the conduct of the General Conference ever since 1820, sustain this legal construction of the case, and authorize the claim put forth by the Cincinnati brethren for episcopal sanction and the appointment of a pastor. We are happy to have the view of the case sustained by an excellent authority, familiar with the history of the law. The venerable A. A. Kent has addressed us the following letter on the subject:—

New Bedford, Oct. 10, 1850.

BRO. STEVENS:—I perceive by your observations about the pewed houses, &c., and the justification of our Bishops in appointing preachers to such for the last thirty years, that you have, I think, overlooked an article without perceiving its design, for it would have been directly in point for your argument. Permit me to sketch you a little history of this matter.

In 1807, we found Broomfield St. and Newport pewed houses. Bishop Asbury had fears, and gave strong advice. In the following year it was found such churches were increasing; and in 1813, petitions came to our Conference against them; Bishops Asbury and McKendree present. Discussion took place; advised against increase, and laid the matter over till 1814. Then Bishop Asbury was absent. Bishop McKendree, I think, advised, after considerable discussion, to refer the matter to the next General Conference. So we agreed, and fixed on certain points to be referred for their decision. The friends of pews only asked that where we had two houses one should be with pews. The matter for reference was recorded on the journal, I think. In 1815, Bishop Asbury got to the place so feeble that he could not go into Conference.—Appointed Bro. Pickering chairman, as Bishop McKendree was hindered by sickness. The warm advocates of pews moved to rescind our doing so as a reference to the General Conference; and the chairman being in favor, it was with difficulty obtained. Bishop Asbury was sorry such a course was pursued. But in 1816, our journals showed how we had acted, and yet they are implicit. The natural meaning appears to be this: we will not approve of our Bishops appointing preachers to houses where the dead does not give us a right, but where that right is secured the Bishops may exercise their own discretion.

Then, as you say, the fourth article directs each Annual Conference to use their "influence," &c., as far as "possible," &c. This does not in the least prohibit a Bishop from appointing a preacher in any place where the charter gives us a right. It is true, the section on building churches is a compound, and it was written at different times; but I think the Bishops have the right you assert upon this article, supposing the right to the pulpit is secured; but in this they have often been deceived. I lament the fact, for we have houses among us that are supposed to be secure, yet if trouble should come and the deed be tested, we should fall of our right. I am ever, yours, A. KENT.

The case of our Cincinnati brethren has excited very general interest and sympathy, especially since the late Ohio Conference. As shown in our former article and confirmed above, the Bishops have full power to provide for it, and will be held responsible by all good judges of the Discipline and the public sentiment of the church to do so. We believe the Ohio Conference would itself feel relieved if they were to decide the case at once by appointing a preacher over these harassed brethren, and thus put an end to the unfortunate false position of the Conference. One thing at least we are certain of, viz: that the General Conference will vindicate these brethren.

\*The journals of each Conference are revised at the General Conference.

## THE BLACK LAW.

The excitement respecting the Fugitive Slave Law continues to grow and extend. It would seem from the public demonstrations that the law is about virtually nullified. It would be quite too much for us to attempt to keep pace with the agitation. Public meetings are being held in most of the free States. The New York Tribune has a dispatch from Detroit, which says:—

The excitement caused by the confinement in jail of an alleged fugitive from the South, (Tennessee), who has been in the employ of Gov. Woodbridge, continues. The jail is strongly guarded by the military, in case an attempt should be made to rescue the negro, whose trial is about to take place under the new law. Three colored negroes have crossed over to Sandwich, C. W., opposite Detroit, who are just as anxious to hear the result of the trial, as the people of Detroit have always been notorious for helping out the runaway.

The house of the man who informed of the negroes, was attacked last night, and guns and pistols fired by both the assailants and the negroes. The friends of the law, who also addressed the meeting, have held a large meeting, remonstrating against the infamous Reclamation Bill, and calling for its nullification, offering Mayor Ludue, the Chief Magistrate of the city, president, who also addressed the meeting, and with Hon. Kimsey S. Bingham, M. C., James F. Joy, and H. H. Enmons, eminent members of the legal profession.

In case the fugitive is not liberated, a subscription has been raised sufficient to purchase his liberty, should an attempt be made to take him back. Trouble is anticipated when the negro is taken from the jail to be tried. He is now awaiting his papers.

The Hartford Convention says that a meeting of citizens was held at Hartford, Conn., to "express their alarm and indignation, yet firm and explicit manner, their disapproval of the law" for the arrest and return of fugitive slaves. The hall was filled at an early hour, and organized by the appointment of Hon. A. M. Collins as Chairman, and Messrs. Hawley and Bourne as Secretaries. Prayer was offered by Rev. Dr. Robbins, after which John Hooker, Esq., offered a series of resolutions, setting forth the reason why the law is unconstitutional and odious, and asserting that the citizens will not assist in the arrest of fugitives from slavery, but will aid them in their endeavors to enjoy the rights left them by the laws of the land, and calling upon our senators and representatives in Congress to exert themselves to effect a modification or repeal of the law recently enacted.

The resolutions were discussed by Messrs. Hooker, Parish, Stuart, Alden, Dibble, of North Carolina, and Rev. Messrs. Ray, Patton, and Fox, and adopted.

In an able and impressive article on the Fugitive Slave Law, the *Rome (N. Y.) Citizen* gives the following illustration of its "smooth workings":—

"Two colored persons left this village last week for Canada, and better citizens did not live in the town. One of them was a man by trade, was one of the Trustees of the African M. E. Church erected in this village the past summer, and was one of its most liberal supporters. He had accumulated a little property during the few years he had resided among us. The other was a carpenter by trade, and a free man; but he had committed the unheard-of folly of aiding himself in the holy bonds of marriage to a piece of chattel recognized by the peculiar institutions of our southern brethren, (I) and which he feared they might come and claim."

The St. Lawrence Republican, of the 1st inst., contains an interesting account of the opening of the great Northern Road, the President of which is T. P. Chandler, Esq., of this city. We give the following report of his second speech, which was received with much applause. Mr. Perkins made a speech, and gave as a sentiment—"Canada Annexation—When they wish it."

Upon the conclusion of Mr. Perkins' remarks, Mr. Chandler rose and said:—

Mr. President: I heartily respond to the sentiment with which my friend at the other end of the hall closed his speech, but I arise to offer a word or two on one of the subjects to which he has alluded. I refer to the annexation of Canada to the United States. Sir, I have heretofore thought that a union of the two countries was desirable, but I think so no longer. My views have changed since the passage of the Fugitive Slave bill by our Congress. In the name of humanity, in the name of all that is good, in the name of God, (I speak it with reverence) let there remain one spot on this Northern continent where the white buzzards of the South cannot satiate their hellish appetites on black victims. Let there be one locality where thickly woven net of villanies, the Fugitive Slave bill, cannot be spread. [Applause.]

The venerable Josiah Quincy, Sen., in his letter read before the meeting at Faneuil Hall, Monday night, of last week, speaks as follows of those whose duty it may be, if called upon, to perform judicial or ministerial services under this law:—

"Any man, officer or layman, engaged in such an attempt, in the State of Massachusetts, if successful, would, I apprehend, find it difficult afterwards, long to remain resident in a land, the feelings of whose inhabitants he had so universally outraged."

A colored man was under examination, last week, in Philadelphia, under charge of being a fugitive from Maryland. The examination was concluded on Friday. A tremendous crowd of blacks and whites assembled in front of the court house. Officers refused to admit reporters. After a hearing the negro was discharged by Judge Grier. The excitement on his being set free was indescribable. His very clothes were torn from his back by his colored brethren, and some little disturbance occurred between the whites and blacks.

The religious duties of the land have caught the enthusiasm. Our Preachers' Meeting at Lowell last week, passed resolutions against the law.

A Synod of the Old School Presbyterian Church met last week at Pittsburgh. Rev. George Marshall, moderator, and 100 ministers and elders in attendance, being the largest Synod in connection with that body. A memorial from the session and congregation of the Presbytery at Beaver was presented; praying the Synod to give an expression of their opinion of the Fugitive Slave Bill, denouncing it as iniquitous. Motion to postpone the matter indefinitely, lost—only one in favor of it. The Rev. Proctor Smith Campbell and others spoke against the bill, declaring it unconstitutional, subversive of morality, and oppressive. They would go to the Penitentiary before obeying it. (Great excitement prevailed.) A committee—the majority opposers of the law—was appointed to report on the subject.

The Unitarian Convention at Springfield last week passed almost unanimously the following resolution:—Resolved, That we regard with profound sorrow and detestation the provisions of a law, recently enacted by our National Legislature, and known as the Fugitive Slave Law; that we believe this opinion to be general, and are determined to use all righteous measures to secure its speedy repeal.

## CUNARD STEAMERS.

There has been a disposition manifested for sometime past to create a feeling of jealousy in the minds of the American people in regard to the British and North American line of steamships, which columns this week contain some remarks upon a letter written by a New York editor, in which he endeavors to arouse a prejudice against the Cunard line by reporting certain statements made in England about the Atlantic previous to her departure for America. This attempt manifests an illiberality of disposition unworthy the editor of an influential journal. It certainly cannot meet the approbation of the American people. We owe much to the energy and enterprise of the British Steamship Company. They originated the great enterprise of Ocean Steam Navigation. For a long time their line of steamships was the only one upon the ocean, and afforded invaluable aid to American commerce. For this they deserve the gratitude of the American people, and it becomes us when pointing by the way to the fact that the line of our own, to use ineffectual and open efforts to injure them.

We cut the above from the Boston Traveller, an excellent paper, which, however, seems to be growing contrary. A large number of New England anti-slavery men are among its patrons, because of its political impartiality; yet there has been lately a manifest modification of its course on the subject of slavery. Last week it ascribed the late perils of the Union to the anti-slavery congressmen—not to the slaveholders, to whom alone the imputation is legitimately applicable—and went so far as to say that "conciliation and compromise must be resorted to," &c. This is a significant position at a moment like this, when all New England is writhing under the effects of such a policy on the part of recent statesmen.

We hope the Boston Traveller will either manfully resist the political neutrality or show its colors openly.

In respect to the above paragraph on the Cunard steamers, we need hardly point out to our readers its utter injustice, for they are familiar with the late discussions on the subject. Boston has some local interest in the Cunard line, but we regret that a journal among us can, for that reason, utter for these steamers a word of vindication against the indignation which their absurd ecclesiastical regulations have excited. All the dissenting churches of this land have been insulted, and are habitually insulted on the decks of these steamers; some of our most venerable clergymen have been personally treated with this insult on coming home to their country on board these boats. It is this insult that the press has been repelling lately, and what man will say that it does not deserve to be repelled by every American who respects himself or his country.

## METHODIST QUARTERLY REVIEW.

The October number of this work contains the following articles:—

I. Morell's Philosophy of Religion, by Rev. T. V. Moore, a Presbyterian clergyman, of Richmond, Va. This is the continuation of a preceding critique on the same book. It is written with a perspicuous and apt style, and a discriminating and conclusive logic. It refutes Mr. Morell's views of inspiration, the canonization of the sacred books, &c., and is a very valuable article.

On the latest Results of Ethnology, or the Science of the Origin of Nations, is a very interesting and instructive paper, from the German. It presents a comprehensive summary of the whole science, and the reader who has not had leisure for this most entertaining study, will find here a very satisfactory outline of it. It is one of the most valuable scientific papers which have yet been given in our Quarterly.

III. John Calvin, by Dr. Floy. It briefly notices the various biographies of the great polemic, and then sketches with much ability and interest his character as a scholar, theologian and reformer.

IV. The Church and China, is an article of much interest from our China missionary, Rev. Mr. Macley. It discusses the religious prospects of China, and its views are presented with such classification and comprehensiveness as to afford the reader a bird's eye view of the whole subject.

V. On Bishop Warburton, by Rev. J. A. Deviney, of Carlyle, Pa., gives a good outline of the life and literary claims of that great but paradoxical writer. The literary as well as the theological reader will relish this paper.

VI. On California, by Dr. Meek, of Indiana, is an article full of interesting information respecting the new Dorado.

VII. Consists of Short reviews of Books, and shows the usual quality of this important department of the Review.

VIII. Contains several brief but valuable exegetical notes.

IX. Literary and Religious Intelligence. This department consists almost exclusively of a letter from Prof. Jacobi, of the University of Berlin, who, we are happy to learn, is to be hereafter a regular correspondent of the publication. His present letter is a very interesting sketch of existing religious parties in Germany.

We consider the present number one of the weightiest and most interesting yet issued. There is no really inferior article in it. Most readers will find something new and instructive in each of its papers; and we are sure that all will agree that the subscription pittance for the volume is well repaid by this single number. \$2 per ann.—Perce, 3 Cornhill.

NORTH OHIO CONFERENCE.—The number of members in this Conference is 27,710—increased the past year of 1,131. There are 142 travelling preachers, and 250 local preachers. \$6,201 have been raised for Missionary purposes the last year. The Conference has under its jurisdiction, the Ohio Wesleyan University, and the Baldwin Institute, both in a prosperous condition.

## Correspondence.

## LETTER FROM OHIO.

Visitors in Cincinnati—State Fair—Specimens—Mechanics' Institute—Specimens—Horticultural Fair.

Cincinnati, Ohio, Oct. 8, 1850.

MR. EDITOR:—Our goodly city has never seen so many more strangers crowded its streets, and filled all its public and even private houses, than last week. The session of the General Convention of the Episcopalians, and the various fairs held during the week, all contributed to bring an unprecedented crowd of people. Not less than 50,000 were estimated to have visited the city that week. One train of cars brought in from the north over 1000 passengers.

The ground occupied by the State Fair was about four miles from the centre of the city, or just within the suburbs. About twenty-five acres were enclosed by a high fence, and an admission fee of two times demanded. In front of the ground were two very large halls erected, the Manufacturers' Hall and the Mechanics' Hall. These were filled with the usual articles of western manufactures and mechanic arts. In the front of the ground also was a large tent, used as a committee room, in which the speeches were delivered and the award of premiums made. A beautiful silver goblet was presented to Mr. Longworth, of this city, for his successful cultivation of the grape, and for his endeavors to cultivate our native species, which he declared to be finer than many of the kinds of Europe. The area immediately around these structures was covered with heavier machines. There was a portable saw mill of four horse power, yet sawing the largest logs with ease. A threshing machine also, propelled by four horses, threshing and winnowing the grain with wonderful rapidity, cleaning it ready for market. Other and various machines were there, but such are also known to the Yankee. The cattle, horses, sheep, &c., did not come up to the exhibitions which I have witnessed in the east. There was a telegraph on the ground, the wires extending to two points in the grounds where batteries were placed, and the multitude gratified by seeing the manner of talking by lightning. On the most elevated part of the grounds was erected a most magnificent tent for a Floral Hall. The exhibition of fruits and flowers and vegetables in this hall, would surprise a real Yankee. Here were large lemon trees with auricle fruit. Persimmons, pawpaws, egg plants, ten inches in diameter, peaches and waxen dew drops in circumference; tomatoes fourteen inches in circumference; squashes twenty-eight inches in diameter; corn, the stalk twenty feet long, and four fourteen inches in circumference. In the centre were two or three very beautiful floral temples, of most beautiful designs, and exquisite taste. Surrounding these were a great variety of hot-house plants; several large aloe and beautiful cactuses, &c. On tables running around the entire hall, were displayed a great variety of fruit, from all this western valley, and more beautiful or larger specimens I never saw. The hall was trimmed with evergreens in beautiful festoons, and the band from the barracks discoursed most delightful music to the immense crowd. It was estimated that not less than 75,000 people visited the grounds last Thursday. Every omnibus, furniture wagon, canal boat, and foot boat, were pressed into the service. Fortunately the Miami Canal passes directly by the ground. The road from the city was kept wet, and police stationed to make the carriages passing, not keep to the right, and those returning to the left, to prevent accident amid the countless multitude of vehicles that crowded the way.

I must not forget to mention that on one corner of the ground were three live alligators exhibited. They were about ten feet long, and ugly looking fellows. They were caught in the bayous of Texas, and belong to the museum here.

The Fair of the Mechanics' Institute was held in the rooms of their new building, one of the largest and most beautiful in the city, and finished inside with a beauty scarcely exceeded by any. Here was a chime of eleven bells, numbering from 500 to 1000 pounds each, and so arranged, that a tune could be played upon them by means of keys arranged like a piano board. A type cutting machine made for a house in London, a type cutter very neatly the type with the letter on the end at the rate of one a second. Beside these, a steam engine, and all the varied machinery usually exhibited at such exhibitions. In the hall above were many beautiful iron castings from the foundry of M. Greenwood, of this city. Picture frames filled with most elaborate carved work, also looking glass frames, thermometer stands, hat racks, most beautiful patterns, stands for flowers, &c., &c. Also, cast iron coffins, of beautiful workmanship, the surface richly wrought, being more of the shape of the body than ordinary coffins, with silver plate and a glass over the head. The whole however, can be sold for right. One of ordinary size weighs about one hundred pounds, and costs about \$15, or the price of a black walnut coffin in the city. Here were some small ones for children, most beautiful and wonderful specimens of casting. They are painted or bronzed. Among the lighter articles was a piano cover, the ground was a light drab, and on this in raised worsted work, was a large wreath of flowers of natural size, wrought with exquisite finish and elegance. The flowers were varied in species and colors, forming a wreath more than four feet across in one direction; it took the premium for needlework. I cannot speak more of this. It is one of the finest exhibitions of mechanic art ever seen in the West, and will well compare with eastern exhibitions of a similar character.

The Horticultural Fair was held in the large halls of the Masonic buildings. Of this I can only say that it surpassed in variety of fruits and flowers and floral decorations everything of the kind I ever saw. Here were two or three miniature cottages, with grounds and shrubbery, fish ponds, &c. As a sign of bad taste, I think, a geometrical garden laid off by right lines, took the first premium in preference to one with the grounds laid out in most delightful imitation of nature, with its clumps of trees and winding paths and hedges and flower beds.

I noticed also a pumpkin from New England, a small one, but with its hard, glossy red face smiling amid the great overgrown squashes of this region. The pumpkins here are what we call at the east large light yellow squashes. The pumpkin proper will not grow here; the soil is too rich and climate too warm. Also, some of the small yellow corn from the east, shining like gold amid the large ears of the west.

But my sheet is full, and I cannot say more now of the Fair. The week passed off pleasantly and without accident, although so great a crowd were present.

E. S. LIPPITT.

## MISSIONARY CORRESPONDENCE.

## FROM OUR MISSIONS.

MISSIONARIES TO OREGON AND CALIFORNIA.—We have only to add to the notice of their arrival at Chagres, which we gave last week, that they had all been pretty sick on their voyage; and as Bro. Hoyt has "paid Neptune his due." He adds, "We desire you, if you can, to express to the company of owners our great gratification with the vessel and officers, servants and crew. There is the finest order and system. This is the line of the Messrs. Hoadland & Aspinwall."

GERMANY.—Bro. Doreing writes, under date of Sept. 9th, in his monthly report:—(His former was dated Aug. 12th.) See the wonder of such navigation! "We had determined not to receive any members on our circuit at least for the present winter, in order to give the people sufficient time to get acquainted with our Doctrines and Rules, and that we might become familiar with their personal and religious character, thinking it of the utmost importance in the formation of this important mission to lay a sure foundation, [six months' preparation does this pretty effectually.] And to use the greatest precaution on our part, and requested us to receive them." We were glad to hear that they yielded to their solicitation and formed them into a class. The following is worthy of note:—We are careful not to preach in places where we know a faithful servant of the Lord is endeavoring to do his duty, as the church did not send us here to destroy their work, but to help and assist to build up the kingdom of our common Lord."

WESLEYAN MISSIONS IN ST. DOMINGO.—We are permitted to make the following extract from a letter, written by a Wesleyan Methodist Missionary in the Island of St. Domingo:—"I visited the city of St. Domingo in September, and had an interview with the Dominican President, who appears to be a liberal man. A treaty

between England and this Republic has lately been made through Mr. B. M. Consul, Sir Robert H. Schomburgk, in which the following article is included:—

"Art. 8th. The subjects of her Britannic Majesty resident in the Dominican Republic shall not be disturbed, persecuted, nor molested, on account of their religion; on the contrary, they shall enjoy a perfect liberty of conscience; as also in the free exercise of their belief, as well within their own dwellings as in their particular churches." &c.

This article has given great offence to the Roman Catholic Archbishop, but it is now passed and signed by the Queen of England, as well as by the President of this Republic.

I trust our Missionary Committee will appoint ere long a missionary for St. Domingo city, where, although there is a small Methodist African Church, there is no regular day or Sabbath School.

There is here a famine of the word of the Lord, and many are beseeching us to come over and help them.

DISTRICT MISSIONARY MEETINGS.—"He is what his name imports—Ready—he'll not come out behind," said the Treasurer, putting into our hands a communication from a brother in the Onondaga Conference, giving the plan for missionary meetings in the district which he is connected. They have twenty appointments, each to be attended by two preachers. They commence on the evening of December 22d, and continue to February 8th. On some evenings, we notice two or three meetings are held in different parts of the district. We know not but they are sometimes held at the season of their Quarterly Meetings—at all events, a missionary meeting would not be a bad accompaniment for such an occasion.

We look upon these missionary meetings as promising a reunion among our pastors and people, a want which is in some measure felt in almost all the old portions of our church; most of all do we expect an improvement in the character of the ministry by this movement.

MISSIONARY ADVOCATE GRATIS.—The pastor of each church must be the master-spirit of the missionary cause among his people. He ought, by all means, to have a monthly missionary prayer meeting, or lecture, at which he should detail missionary intelligence, as well as pray for the missions. To enable him to do this, the Board of the Missionary Advocate has ordered a copy of the Missionary Advocate to be sent gratuitously to any member of any of our Annual Conferences who shall send his address, free of expense to us, requesting a copy, and informing us how he wishes it sent. Address Lane & Scott, 200 Mulberry street, N. Y.

THEY ADVANCE.—"They run" was once sounded in the ears of a dying commander, mortally wounded in battle. Now the youth of the Lord's host are moving forward to the day in which there shall be a realization in all the earth of the prophecy, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." The Juvenile Missionary Society of Eastern Pa., heretofore in the habit of raising twenty dollars per annum, have just forwarded forty dollars; and, "at their last meeting, resolved to raise sixty dollars; and from the interest manifested, no one present doubted but that it will be accomplished."

A GOOD SIGN.—A minister from a distant Conference, visiting New York, called at the Mission Rooms to look at some text-books on the missionary work, to get material for a series of lectures. He was preparing for his people on the subject. Nothing can be more agreeable to us than such evidence of devotion to the good cause on the part of our ministers.

"NONE SHALL APPEAR BEFORE ME EMPTY."—This doctrine is understood by "An Old Methodist Preacher," who sends, along with his prayer for "the spread of the pure Gospel," an offering to help it. Even "a certain poor widow" did not go up to the place of prayer empty. "All her living" was not too much for the Lord; and who loses by loving obedience? We heard a Methodist preacher say, that in a time of famine God sent his prophet as a boarder to the woman who went out to gather sticks, that she might dress the last meal for herself and die. A dark day in which to take a boarder—but take him she did, and wanted not thereafter.

DEAR BRETHREN.—Being old and infirm, I cannot do much; still I am able to take care of honey-bees, and have learned to manage them in the best way for their climate, so as to succeed, by the blessing of God, in getting some honey, and money for the same; a part of which, I enclose, I send enclosed, for the use of the Missionary Society of the M. E. Church, and my prayers for the spread of the pure Gospel.

## AN OLD METHODIST PREACHER.

## METHODIST PRESS.

Black Law—Book Concern—Dividends—Bishop Soule—Southern Christian Advocate—An Example.

The Western Christian Advocate quotes our late article on the black law, and gives a strong editorial against that diabolical statute; after showing that it is, 1. Denies a trial by Jury. 2. Refuses the writ of Habeas Corpus. 3. Offers a direct bribe to the Judge. 4. Taxes the people to return fugitives. 5. Compels all good citizens to assist in law catching, if occasion requires. Dr. Simpson remarks:—

"What an indignity to freedom! And yet such a yoke have our senators and representatives in Congress bound upon our necks! Well can we understand the terrible aversion which they express toward any 'higher law.' When French revolution broke through, and moral restraint, and rushed into unbridled licentiousness, they voted there was no God."

In looking over the votes given for this measure, we are surprised and mortified to find the names of so many of high standing, whose love of freedom and whose gentlemanly bearing had led to expect different things. We cannot admit that they understood the provisions for which they voted, or that they were so ignorant of their attention to duty, but we would rather do this than accuse them of selling freedom to become menials and slaves for the nabobs of the south. We repeat, we cannot believe that these estimable men perceived the tendency of their votes.

Dr. Lee, of the Richmond Christian Advocate, has the following remarks on our Conference dividends:—

The Quarterly Review, under the able management of Dr. McCutcheon, is now paying its expenses. The Christian Advocate and Journal yields a profit of \$3000 per annum.

The annual exhibit of the financial condition of the Book Concern at New York shows a "total amount of assets" of \$906,000, i. e., over and above all its liabilities it has this amount of capital. Its profits for the past year were \$15,270.00. By this showing it has made about two and a half per cent. on the capital employed. In a commercial point of view this is a small return. The same amount of capital if invested in New York State stock, at seven per cent, would yield upwards of \$42,000 per annum. Looking merely to pecuniary profit it would be better for the church to put the whole out at interest. But, then, considering the religious work it is issuing, it is doing an amount of good in the earth that it is impossible to estimate by dollars and cents. We are of opinion, however, that if the \$15,270 profits were applied to the enlargement of its catalogue of books, and the reduction of their price, it would be far better than to divide it between the Annual Conferences to meet deficiencies that it is a shame for Christian people to allow to exist.

The Christian Advocate and Journal has a long leader on southern affairs, describing Bishop Soule's late course. Dr. Peck remarks:—

The Bishop advocates the removal of the obnoxious section on grounds which look a little odd, coming from him. We do not expect that Bishop Soule, by his time, would be prepared to deny that the church has any business to meddle with the subject of slavery at all—that it is wholly "a civil institution," with which the church has nothing to do. So far, we are not taken by surprise; but the great effort of the Bishop is to prove that the section in question is absurd and nonsensical, and deserves little, if any, better fate, than to be consigned to the dust of literary curiosities. Admitting all this to be true, the query arises, how came the Rev. Joshua Leavitt, who was a member of the General Conference from the year 1808 to 1824, the period during which these literary slanders were all perpetrated, to have suffered them to come into being without his personal opposition? Was he so blind, then, as not to see at all what he now thinks any person of common sense should see, and which he now admits it happened that he himself was a participant in acts, which, according to his present convictions, would be a disgrace to half-grown children?

The Northern Christian Advocate seems to appeal more successfully to its agents than we do. They have raised the amount of subscriptions requisite to sustain its reduced terms. Our preachers in Western New York take hold of every good measure with a noble energy. Bro. Hooper says:—

With so small gratification, we have seen the list of our subscribers weekly increase, till at last we have reached a thousand names. There have been obtained during the two years in which this effort has been making, we have had to drop over two thousand subscribers for various causes, but mostly for indebtedness, so that our net gain is but little over five thousand. Most earnestly do we hope that every agent who resolve upon reaching the sixteen thousand, as contemplated by the Publishing Committee in 1848. What has been done, is only a pledge and proof of what may be done. Large as our circulation is, it may easily be extended much farther. The two or three thousand which we had five years ago, are to what we now have, as what we now have are to what we should have, if the Conference were fully supplied.

With five hundred agents, and a membership of eighty thousand, it cannot be that even sixteen thousand is the goal at which we ought to stop. Thus far, our annual agency has operated with signal success. Preachers have gone to their people for subscriptions to this object, as well as to their people for subscriptions in aid of the missionary cause; they labor for the paper as they do for other benevolent evangelizing agencies. Many are the obligations under which we are laid by this persevering, determined effort; and great, we trust, will ultimately be the reward of those who make it. This kind of agency has enabled the business. It is no longer a matter of finesse, in which the publisher is the chief element of success. We plead no poverty; we urge on by no considerations of gain, except the gain of Godliness. The low price of the paper, and the disinterestedness of the agents, are fairly connected the movement with religious principle.

## A FAILURE.

The Louisville Christian Advocate, first started in Cincinnati as an organ of the M. E. Church, South, has failed of a support. The Nashville Christian Advocate says: "By reference to the report of the Committee on Periodicals, at the recent Louisville Conference, it will be perceived that a proposition has been made to blend the Nashville and Louisville Christian Advocates into one, and thus curtail the expense of publication. The proposition came from our Louisville brethren, and has been kindly entertained, and will in all probability be consummated in a short time. This movement met the decided approbation of both the Bishops who were in attendance, and will be heartily approved, we hope, by a very large majority of the patrons of both papers." This is the beginning of "progress backwards" among the new and hastily begun publications of the South.

## DR. BASCOM.

We stated lately on the authority of our southern papers that Dr. Bascom was a native of New York, but they were incorrect; a correspondent of the Northern Advocate corrects the statement, and says: "Dr. Henry Bidston Bascom was born in the State of Pennsylvania, near the Delaware River, a few miles below the village of Easton, I suppose within the limits of Northampton Co. His father, Henry Bascom, was an Englishman, and his mother's maiden name was Walden, of a large connection of people of that name, living near the Delaware—respectable descendants of Germans. This information I had from Dr. Bascom, twenty-eight or twenty-nine years ago, when he was Chaplain to Congress, in Washington."

THE PROSECUTION.—The Nashville Christian Advocate gives us the following intimation about this case: "Bishop Soule is too feeble to undertake it. Bishop Bascom's work, though he had almost resolved at one time to make the attempt. Moreover, it is believed to be essential that he should attend, if at all practicable, the court in New York which is to try the question of our claims upon the Book Concern: this occurs during the month of October."

There has been an increase of 3,071 in the North Indiana Conference this year.

The Western Christian Advocate says: "Throughout the country generally we observe most cheering notes in regard to the camp meetings held during the past session; many persons, formerly hostile to these meetings, speak in glowing terms of their great and glorious results. We doubt not, when properly conducted, these meetings, as heretofore, may be made productive of lasting good."

The elder Dr. Pierce has an article in the last Southern Christian Advocate in favor of a "called General Conference." The Richmond Christian Advocate also favors the idea. We consider the question about decided. A special General Conference will probably be convened; one or more new Bishops elected; the ninth section of the Discipline abolished, and some other considerable strides taken.

There are many excellences about the poetry of A. but she needs to cultivate the art more before she publishes much.

We are indebted to Hon. Charles Allen for a copy of his speech at Worcester, on Oct. 2th.

The letter sketching the excursion of the Boston party to Canada, came to hand too late—the interest of the occasion was over.

We have not on hand the paper referred to by Bro. Dickinson. If he will send us it, we will copy as requested.

Justina sends us some good poetry, but the *Star* of St. James of the last piece needs amendment, and the *West* is spoiled without it.

BISHOP SOULE continues his plea for the repeal of the anti-slavery section of the Discipline, through more than two columns of the last Nashville Advocate.

The advertisements of the Christian Advocate and Journal are to be omitted hereafter. Some advertisements are desirable and advantageous to our readers, and our Methodist institutions; the fault of the Advocate was an excess of them.







For the Herald and Journal.

## FAITH.

The storm wind swept the roaring sea,  
And tossed the billows wild,  
While high upon the rocky lee,  
The snowy foam was piled.

And just beyond the boiling bay,  
Of sail completely shorn,  
A noble vessel sought her way,  
Amid the howling storm.

Deep called to deep, the mountain wave  
Rolled o'er its fellow there,  
The seamen saw the yawning grave,  
In stern, but mute despair.

One eye upon the distant main  
Beheld their peril then,  
One heart with sympathetic pain  
Beat for those drowning men.

A youthful pilot saw the ship,  
That waves would overwhelm,  
With eager eye and parted lip,  
He watched the toiling help.

The storm was high, "Alas," said he,  
"She cannot longer float,"  
Then quickly on that rolling sea  
He launched his pilot boat.

The rocks beneath that crested foam,  
The pilot knew full well,  
And like the pathway to his home,  
He trod the billowy swell.

And soon upon that deck he stood  
Amid the faint and weak,  
While the warm rush of youthful blood,  
Suffused his manly cheek.

His voice rose high above the storm,  
"Say! will ye trust my skill?"  
With hearty cheers, both loud and long,  
The seamen cried, "We will."

"Stand for the breakers then," he said,  
"That foam along the lee,"  
And quivering with mortal dread,  
The ship tilted o'er the sea.

Nearer and nearer to that shore  
Girdled with foaming spray,  
And 'mid the breakers' angry roar,  
The ship pursued her way.

The captain cried, "She's on the rocks!"  
The pilot calm and strong,  
Replied, while spray dripped from his locks,  
"Steady! I will leave you on!"

And on they went, while child with fear,  
They watched the pilot's eye,  
And soon above the storm they hear  
His shrill, but welcome cry.

"Turn her about!" one moment more  
Had dashed her on those rocks,  
But passing now the wild lee shore,  
The greedy wave she nicks.

And safe beyond the jutting crags  
That hemmed her narrow way,  
With heaving deck, but hoisted flags,  
The ship at anchor lay.

And round the pilot they meet,  
No more with gleaming cheer,  
Their gratitude, for words too deep,  
Distils in silent tears.

O, tossed upon life's changing sea,  
Where storm winds often blow,  
Where mid the darkness wearily  
We strive, and toil, and row,

Let Faith look out upon the storm,  
And love incline its ear,  
There walks upon the sea a form,  
That whispers, "do not fear."

"I know the rocks along this shore,  
For I have walked the wave,  
And still amid the breaker's roar,  
My life boat cheers the grave."

O, safe beyond the billowy swell,  
Bowed at the Pilot's feet,  
No words our gratitude can tell,  
Then will not tears be sweet?

## GONE.

BY J. G. WHITTIER.

Another hand is beckoning on,  
Another call is given;  
And glows once more with angel steps  
The path which reaches heaven.

One young and gentle friend, whose smile  
Made brighter summer hours,  
Amid the frosts of autumn time,  
Has left us with the flowers.

No paling of the cheek of bloom  
Forewarned us of decay;  
No shadow from the silent land  
Fell round our sister's way.

The light of her young life went down  
As sinks behind the hill  
The glory of a setting star—  
Clear, suddenly and still.

As pure and sweet her fair brow seemed—  
Eternal as the sky,  
And like the brook's low song her voice,  
A sound which could not die.

And half we deemed she heeded not  
The changing of her sphere,  
They gave to heaven a shining one,  
Who walked an angel here.

The blessings of her quiet life,  
Fell on us like the dew;  
And good thoughts where her footstep pressed  
Like fairy blossoms grew.

Sweet promptings unto kindest deeds  
Were in her very look;  
We read her face as one who reads  
A true and holy book.

The pleasure of a blessed hymn  
To which our hearts could move,  
The breathing of an inward psalm,  
A canticle of love.

We miss her in the place of prayer,  
And by the heart's fire's light;  
We pause beside her door to hear  
Once more her sweet "good night."

There seems a shadow in the day,  
Her smile no longer cheers,  
A dimness on the stars of night  
Like eyes that look through tears.

Alone upon our Father's will  
Our thoughts were reconciled;  
That he whose love exceeded ours  
Hath taken home his child.

Fold her, O Father, in thine arms,  
And let her henceforth be  
A messenger of love between  
Our human hearts and thee.

## SUNDAY AMONG THE GOLD FINDERS.

In a little volume, entitled "Four months among the Gold-finders in Alta California," by J. Tyndal Brooks, M. D., the author, after describing, very graphically, the manner in which lawless adventurers from all parts of the world were recklessly, and in many instances murderously, engaged in the attainment of gold, states:—

"June 4th. Breakfast was soon dispatched, and the question as to the day's operations asked. Don Luis was the only one who, on the score of his being Sunday, would not go to the diggings. He had no objection to amuse himself on Sunday, but he would not work. To get

over the difficulty, we agreed to go on the principle of every man keeping his own findings, or bonds of unity as a party to extend merely to mutual protection and defence. Leaving Don Luis, then, smoking in his tent, we proceeded to work, and found that the great majority of the gold-finders appeared to entertain our opinions, or at all events to imitate our practice, as to laboring on Sunday. . . . I worked hard, as, indeed, we all did, the whole morning. The toil is very severe."

It does not appear that Dr. Brooks or his associates felt the slightest remorse at the agreement they had so shamelessly entered into to desecrate, for the sake of gold, the Sabbath; and yet, in the brief space of three weeks, the doctor makes the following very remarkable entry in his journal:—

"June 25th, Sunday. We have all of us given over working on Sundays, as we found the toil on six successive days quite hard enough. . . . A few of the miners pursue their avocation on the Sabbath, but the majority devote the day to rest, smoking and sleeping in the shade alternately."

Thus, even in the picking up of gold, (an occupation so exciting that it had burst the bands of almost all human compacts, people of all conditions having deserted from their engagements to rush to "the diggings,") one day's rest out of seven was practically found to be absolutely necessary. "The fact is," preaches J. T. Brooks, M. D., as soon as he became dead tired, "the human frame will not stand, and never was intended to stand, a course of incessant toil." One holiday per week was accordingly not agreed on, but it was, moreover, carried, *mem. con.*, that they might just as well have it on Sunday as on any other day; and thus, from no sense of religion, did the worshippers of "the diggings" most powerfully subscribe to the wisdom of that commandment which, with modifications elsewhere explained in the Holy Scriptures, has beneficently desired us to keep holy the Sabbath day.—Quarterly Review.

## LADIES.

For the Herald and Journal.

## AN ELEGANT LADY.

Mrs. NANCY, wife of Nathaniel FALES, died in Thomaston, Me., Sept. 20, aged 63 years. She became a member of the M. E. Church in those days when "this sect was everywhere spoken against." About forty-five years ago she married as above, and removed to a residence already consecrated to God and Mother in a former generation. It is believed that there are preachers in each of the New England Conferences who have shared the hospitality of this noble Christian family, whose doors have been open, both as an asylum of rest and refreshment, and as a house of worship for about fifty years. Such was the constitutional habit of our Sister Fales, that she was seldom transported to a very great height in her Christian enjoyment, and as seldom very much depressed. Her life, her piety and her enjoyments were more uniform than most Christians we have known; her heart and hands were open to works of charity and benevolence, and never was she happier than when some servant of her Lord and Master was sharing her bounty, which was always abundant. Her last sickness, which was of about three weeks' continuance, was distressing in the extreme, being disease of the heart, which she bore without a murmur, always resigned, always happy. Thus has another of the first fruits of Methodism in this charge been called to her rest above, leaving the companion of her youth and several children working out their salvation, with cheering hope of meeting again, when the wicked cease from troubling and the weary are at rest.

J. ATWELL.

Rockland, Me., Oct. 10.

## THE SACRED PRIVACY OF HOME.

One of the most attractive features of a good home is its privacy. There conversation is conducted with the freedom of mutual confidence and affection; there the meal is divested of all formality and constraint, and made truly social; there dress is unstudied as to its fashion or material; there relaxation is indulged without any consciousness of the conventionalities of society or the restraints of a cynical philosophy or an austere faith; there love is natural and free in its every expression and in its every act; there even worship is more simple and more heartfelt because unobscured by a regard for form or observation; and all this because there is throughout the family a community of interest such as cannot exist among a company of individuals not bound together by family ties. The presence of a stranger imposes more or less of restraint, and even the most familiar friend is at times a check upon the openness and hilarity of the family circle.

It is the beauty of the family that while it gratifies the social instincts of our nature, it preserves to us that privacy which we crave in proportion to our social cultivation; for the most loving heart would share its intimacies with but few, and those, if possible, evermore the same. The tenants of hotels and boarding-houses may live peaceably and comfortably together, and may even contract a sort of intimacy and an affection for each other; but they cannot welcome every new comer to their confidence, nor can they grasp each other with the warmth and vigor of a natural and permanent love. They have not the free range of the house, but must retreat to their several chambers for the confidential exchanges of the heart; at the common table and in the common parlors, dress, manners and conversation are all under inspection; and the instinctive withdrawing of families to their own apartments for the closer communion of heart with heart, indicates that compound want of our nature which may perhaps be expressed by the term social privacy.

For the sake of country air or sea breezes, one can tolerate for a season the mixed company of a boarding-house away from home, he may find advantages in the temporary commingling of families under one roof; he may form agreeable acquaintances and friendships that shall prove permanent; he may learn some valuable lessons of human nature and human life; but he will often yearn for the sacred privacy of home—a home conscious of no restraint but that of native delicacy and refined Christian feeling.

Honored and cherished be the privacy of home, there let the man become a boy again, and the dignified statesman and the grave divine without scandal participate in the sports of childhood, down upon all-fours at a game of marbles, or off and on for a game of ball; let the notes of love and glee ring out as nature prompts them, without affectation and without prudishness. It is the calamity of the poor in great cities that they cannot enjoy the seclusion of a home, but must occupy a mere place in a crowded tenement and perhaps in a crowded apartment. The same evil in kind, though from other causes, is experienced by the earlier emigrants to a new country, who have often but a single apartment for all purposes and for all belonging to the company. This promiscuous herding of men, women and children is contrary to nature, and is unfavorable to social and moral cultivation. The family institution, with its combined advantages of seclusion and socie-

ty, is the institution which God has appointed for the best development of man. The more we study this economy, the more we admire the wisdom and benevolence of its Author. "He setteth the solitary"—not in phalanxes—but "in families."—Independent.

## CHILDREN.

## AN APPRENTICE'S WAY OF ACQUIRING A LIBRARY.

"Why, Frank Wilson! How—where on earth did you get these books? Here? what? the Knickerbocker, too! and the North American! Now, Frank, I have ten dollars more than you, yet I have to send down to father for money almost every month. You take the Knickerbocker, indeed! Why there are none but Squire Waters and Dr. Marvin in the whole town, who think themselves able to have such a costly work, which is only meant for a few rich people to read. Pretty well, eh? for a poor apprentice. Where did you get that book-case, and all those books that you have got stuck up there? Let's see: *Plutarch's Lives*? Who's he! what's that about? *Rollin's Ancient History*? why didn't he write it one small book as well as to have a dozen about it? *Gibbon's Rome*? there is no such place in the United States. Why, my dear fellow, what a long list of outlandish names you have got here! Let's see—*Macaulay*, *Shakespeare*, *Young*, *Pope*, *Dryden*, *Cowper*, *Bacon*, *Locke*, *Goldsmith*, and all the other Smiths in creation, as well as those in America! Now, come, I will light my Havana, and sit down here, and give you a chance to explain how you, an apprentice, with only forty dollars a year, contrive to scrape together a library half as large as Parson Dayton's."

Francis Wilson did not interrupt this interrogatory and exclamatory medley of words from his comrade, by an exclamation, until he had exhausted all his incoherent inquiries. Sitting down in the proffered chair, and lighting his long pipe, Edward Saunders placed his feet upon his friend's clean desk, and seemed really to be waiting for a detailed account of the *modus operandi* by which an apprentice could acquire honestly such a collection of books. Nor did Francis hesitate to gratify his curiosity. Both of the young men were in the middle of their apprenticeship, and the most cordial intimacy had subsisted between them from their youth. Edward was deficient in nothing so much as in expending his small annuity, and Francis hit upon a very successful method of administering to his young friend a salutary lesson upon this subject, while he explained how an apprentice could acquire a taste, and the means for the cultivation of his intellect.

"Edward," said he, taking up his pencil, "I will explain to you in figures, what seems to excite your wonder, if you will permit me by the way to ask you a few questions in order to solve the problem. I see you are very fond of smoking; how many cigars do you buy a week?"

"Oh, none of any account," replied Edward, anticipating some unpleasant strictures upon his favorite practice; "after working all day, it is really a comfort to smoke the genuine Havana; it does not amount to anything—I smoke only six in the course of the whole week."

"Six Havanas a week," repeated Francis, putting it down upon a paper, with as much formality as if he was registering the date of a problem. "Six a week, at two cents a piece, amount to the trifling sum of six dollars and twenty-four cents per annum. I suppose you spend a trifle at fruit shops," continued Francis.

"Nothing worth mentioning," continued Edward, rather startled at the aggregate of such little items; "all that I buy—apples, nuts, raisins, figs, oranges, &c., &c., do not amount to more than ninepence a week. Why, that is not half so much as Tom Williams, the goldsmith's apprentice buys. Besides, Francis, you know I never taste a drop of any kind of liquor—not even wine. You certainly can't think that I lack economy, can you?"

"Ninety pence a week for nuts, raisins, oranges and figs," repeated Francis, in a low, serious tone, pronouncing the items, one by one, as he wrote them down with all the precision and gravity of a clerk in a counting-room. "Ninety pence a week amounts to six dollars and fifty cents per annum, which, added to six dollars and twenty-four cents spent for cigars, makes the trifling sum of twelve dollars and seventy-four cents for one year. Now, Edward, see what I have obtained for just this sum. Here," said he, taking down several neatly bound volumes of the American Review, and a handful of the Knickerbocker, "I have bought all these for a less sum than you have paid for cigars, nuts, &c., during the past year. And as for these other books which you see in my case, I will tell you how I obtained them, and how any other apprentice can do the same, with only \$20 a year too. You know our masters are very industrious, steady men, and are attentive in their business, and like to see their apprentices at a book in their hands, when they have done their work, rather than lounging about at the taverns, or in vicious company. So when my master saw that I liked to read every chance that I could get, and spend all the money I could spare for books, he offered to give me a ninepence an hour for all the time I would work from twelve to one o'clock, P. M. And this is the way, Edward, that I have bought my books, which you thought I had borrowed, begged or stolen. I work every noon-time half an hour, and earn every fortnight enough to buy one of these books—*Milton's Paradise Lost*, for instance. To be sure, they are not bound in calf, nor are they gilt-edged; but they contain the same matter as if they were, and that's enough for me."

When Edward Saunders had listened to this very interesting and simple explanation of his uncle's apprentice, and had passed his eyes over all the fine books in his little library, he arose suddenly at the last words of Francis, and opened his little chamber-window—took out of his hat the half-dozen cigars which was to constitute his week's stock of comfort, and without saying a word, tossed them into the garden. A new fire of indignation lit up his eye, as he darted out of the room, turning only at the door to say, "I'll try it, Frank!"

Edward Saunders, Esq., and the Hon. Francis Wilson never forgot, in their intimate intercourse in after life, their mutual computation of the cost of nuts and cigars in the garret of the latter.

For the Herald and Journal.

## ENIGMA.

I am composed of 25 letters.

My 1, 23, 14, 5, is a bay on the coast of Scotland.

My 2, 13, 17, 7, is a cape on the coast of South America.

My 4, 11, 17, 7, is a town in Maine.

My 5, 13, 12, 12, 7, 3, is a town in Austria.

My 5, 13, 1, 14, is a town in New York.

My 6, 10, 24, 17, 7, is a county in Michigan.

My 7, 10, 4, 3, 13, 1, 7, 19, is a town in Wisconsin.

My 8, 12, 4, 9, 13, is a town in Delaware.

My 9, 24, 17, 7, is a town in New Hampshire.

My 10, 4, 19, 7, is a town in Maine.

My 11, 1, 14, 7, 3, is a town in Alabama.

My 12, 9, 19, is a river in the United States.

My 13, 17, 20, 5, is a town in Kentucky.

My 14, 13, 1, 9, is a town in Pennsylvania.

My 15, 19, 11, 5, 13, is a town in Tennessee.

My 16, 13, 19, 25, is a town in New Hampshire.  
My 17, 2, 1, 19, is a county in Kentucky.  
My 18, 3, 7, 14, is a county in Wisconsin.  
My 19, 13, 23, 13, 12, is a town in Bolivia.  
My 20, 3, 13, 1, 19, 7, is a county in Illinois.  
My 21, 5, 10, is a town in Peru.  
My 22, 3, 13, 1, 14, 7, is a Bay on the coast of South America.  
My 23, 7, 1, 19, 7, is a county in Illinois.  
My 24, 13, 19, 21, is a town in New York.  
My 25, 13, 1, 19, is a town in Peru.  
My whole was the dying words of a great statesman.  
G. H. BAILEY.

## BIOGRAPHICAL.

OLIVE P. BARRETT, wife of Zytel Barrett, died of consumption, in Stratford, Vt., Sept. 24, aged 36 years. During her protracted illness, she endured all, as from a kind Master, with patience and resignation. As death drew nearer, her prospect for heaven grew brighter, and she soon felt desirous to depart and be with Christ, but was willing to wait God's time, saying, "He knows what is best." She made all necessary preparation to depart with composure. Thus calmly she closed her eyes upon earth, to awake in glory.

N. WEBSTER.

THEODORE TERRY died in Enfield, Conn., Aug. 21, aged 42 years. Bro. Terry experienced religion about twenty years ago. He has ever manifested his love for Christ and his church by his cheerful contributions to building up its interests and maintaining its institutions. During a painful sickness of three weeks he manifested much patience and resignation, and especially during the last week, when his suffering was the most extreme, he would express his feelings by saying, "The Lord cannot be better to me than he is." In the former part of his sickness he regretted very much his former unfaithfulness to God, and warned others to shun his example in this respect, declaring his intention to be more faithful to God in the future. After several days of severe mental anxiety and repentance of former coldness, he was enabled to dedicate himself anew to God, and experienced again the witness of the Divine favor and love; and died in peace. He left a son, WARREN THEODORE, who died in nine days subsequent to his decease, aged 5 years. His step-mother, who has been confined to her room and bed for years, died in three days after the decease of his son. Thus, in the space of two weeks has death visited this family three times, and removed one half of its members, selecting for its victim one from each generation.

CHARLES MORSE.

HEZEKIAH CRANE died in Orland, Me., June 4, aged 21 years. Bro. Crane was a young man of fine qualities, beloved by all who had the pleasure of his acquaintance. He had been a member of the M. E. Church about a year, and during that time had proved the genuineness of his profession. The circumstances of his death were peculiarly distressing; engaged with his father in rolling logs from a bank into the river, he was thrown over and crushed by the sudden starting of a log. He survived about six hours, in an insensible state, and then passed to his long home. Death, though it came thus suddenly, found him ready; for sometime before his death he had made an entire consecration of himself to God, and felt that he was accepted. "Our friend sleepeth."

DOVER, ME., OCT. 4. D. HIGGINS.

JAMES F. WICKS died in Rockville, Sept. 14, aged 36 years. Bro. Wicks was born in Trobridge, Wiltshire, England; he came to this country about eight years since. He was converted and joined the Methodist E. Church in Rockville about four years since, under the labors of Rev. Wm. W. Hurd, then pastor of the church. He was beloved by all his brethren. He died of dysentery, accompanied with paralysis of one half of his brain and body. He lay entirely insensible for several days previous to his death, but as he was a Christian in life, we doubt not it is well with him in death.

L. W. BLOOD.

Rockville, Conn., Oct. 9.

MISS ARMENTA S. HAYDEN, daughter of John and Eliza Hayden, died in Westhampton, Sept. 23, aged 18 years. In her life there was an exhibition of the most desirable traits of character, and in her death a clear development of the power and value of the Christian religion. A short time before her death, she with perfect composure selected the place of her burial, and the text she wished used at her funeral; she delivered her last charge to her friends, and bid them farewell, and then without fear stepped into death's chilling flood and passed away.

Chesterfield, Oct. 8.

J. B. BIGLOW.

Mrs. SOPHIA GIFFORD, wife of Mr. David DICKINSON, and daughter of Rev. Elias and Maria B. Marble, died in the Lord, Sept. 13, aged 20 years. She was converted at the age of twenty, under the labors of Rev. J. Stevens. During the fore part of her sickness she did not enjoy full victory. A few days before her death, it pleased the Lord to take away a promising son of the age of one year, which seemed to wear her more fully from the world. When I called to make my last pastoral visit, she was triumphant, and said, I am almost home; glory, glory. She exhorted us to be faithful and labor for a revival of religion; then taking her leave of all present, she fell asleep in Jesus.

Westchester, N. H., Oct. 4.

J. PERKINS.

Mr. JOHN JOHNSON, Jr., died of consumption, in Tamworth, N. H., Sept. 28. During a long and lingering sickness he manifested great patience, and having obtained a good hope by repentance towards God and faith in our Lord Jesus Christ, he was not afraid to die, but fell asleep in Jesus in great peace, leaving a widow and two little children, who, with his parents and friends, feel that their loss is his gain.

DANIEL W. BARBER.

Will the Olive Branch please copy?

For the Herald and Journal.

## A SHORT SERMON FROM A SHORT TEXT.

BY S. S.

Ye shall not surely die.—Gen. 3: 4.

The sentiment, which the text and context evidently inculcates, is this: that sin is not only evil, but a blessing. "Ye shall not surely die; ye shall be as gods, knowing good and evil." The sentiment is, ye shall be elevated, gloriously elevated, by partaking of the forbidden fruit.

We shall not assume the position that this sentiment is correct. On the contrary, we shall consider sin as a great evil, and for the present take the ground, that its consequences do not extend beyond this world. Observe, we do not undertake to prove that the consequences of sin are confined to this world, but assume this as granted, for the sake of drawing a conclusion, which I will just now notice.

If we would speak correctly, and the sentiment referred to is correct, then a great change must take place in our language in reference to certain events which have taken place in the world.

We say the flood, by which the "old world" was destroyed, was a judgment visited upon the ungodly; we speak of Noah's preservation in the ark as a great mercy. But if men suffer for sin only in this world, the judgment was inflicted upon Noah, and the mercy showed to those who were destroyed. Please observe, that Noah labored 120 years in building an ark, which the Antediluvians did not, and that Noah lived and suffered 350 years after the flood, while those who were drowned were in the full enjoyment of eternal felicity. If the Antediluvians died, so did Noah. I ask then, if the judgment was not visited upon Noah, and the mercy showed to those who were destroyed. The same remarks are applicable to other events which I need not mention, as all are familiar with this history.

But is the sentiment, that the effects of sin are confined exclusively to this world correct? Before answering this question, we should ascertain with whom it originated; and in order to a full understanding of its origin, we must refer you to various passages of the word of God. Our first reference is in Gen. 3: 1. "Now the serpent was more subtle (more intelligent—Wesley) than any beast of the field." The serpent was possessed of intelligence. We refer you to John 8: 44: "When he speaketh a lie he speaketh of his own; for he is a liar, and the father of lies." The serpent was a liar. 1 Tim. 2: 14: "But the woman being deceived, was in the transgression." The serpent was a deceiver. Rev. 12: 9: "And the great dragon was cast out, that old serpent called the devil." The serpent was the devil. In the aggregate, we find the sentiment originated with an intelligent, lying, deceiving devil. Is the sentiment correct? Who will give an affirmative answer if such were its origin! But consider, my hearers, that this sentiment was first inculcated, by a being distinguished only for intelligence, lying, deception, and all "a manner of wickedness," and we shall consider it in no danger of embracing it. Amen.

East Maine, Oct. 1850.

## FUGITIVE SLAVE BILL.

HOW IT LOOKS ABOARD.

The English correspondent of the New York Independent says:—

The Fugitive Slave Bill, now passing, or probably passing, at Washington, is the subject of comment in the daily press. Some of its enactments are perfectly astounding and wholly incredible to the English mind. The "right" of slaveholders to hold the bodies of men as "property"—to produce, or cause to be produced, human offspring for the purposes of traffic, wholly irrespective of moral obligation, and in violation of all the dear relationships of life—these "rights" we cannot here accept other than as hideous wrongs; but when it is seen that the "rights" of southern slaveholders are assumed to extend so far as to compel the free people of the Free States to become men-univers, and make the executive and the courts of law overseers and jailors in behalf of slave owners, pretended slave owners, or speculative ruffians—when it is said that at Washington senators and representatives are legislating in such a sense—that the Englishman stands aghast; and if he is not permitted to disbelieve, then comes horror, loathing and indignation, and the glorious idea of the American Union is transformed into something more abhorrent than aught of Russia or Austria can show.

And the English people drawn to the States, more and more are they repelled, when this great national crime, these cherished "domestic institutions" are ever and anon unveiled to them.

The Times of this day has a temperate and well written article on the subject, and notes especially that the slavery question is not receiving that peaceful solution which a series of great American statesmen had confidently hoped for, and which, it may be added, millions in Europe had desired, for the honor and safety of the United States. In addition to the indications which the slave bill affords, reference is made to two or three special cases, to show the spirit animating the defenders of the "right" of slaveholders. Thus the grossly abusive comments of a very discreditable New York paper on a recent meeting at Cazenovia are reproduced; and English readers are made to see the advocates of emancipation pelted as if revolting criminals, and the meeting described as the most barefaced, impudent and presumptuous exhibition of fanaticism and treason (!) which was ever perpetrated. The case of William Williams, and the comments of the Express—of the twenty-five negroes who appear to have been permitted to hire themselves under the authority of municipal law, but in contravention of State law—these cases are further cited to show that there is a state of feeling wholly inconsistent with the hope of a peaceful and gradual removal of what, to European apprehension, threatens to become a deep-seated and dangerous ulcer in the vitals of the Commonwealth.

The closing portion of the remarks of the Times is a little curious; the tone is subdued, and it may almost be understood as proposing that the utterance of American opinion in respect to the political and social evils of Europe should cease, European and English philanthropists in particular, ceasing to protest against the dark and threatening evil of American slavery.

"The evident and admitted failure" spoken of is not so evident, nor to be admitted; simply because no good effort, looking steadily into the future, has been made by the Americans to "get out of their difficulty." The paragraph is as follows:—

"The freest and most enlightened people in the world, as it delights to call itself, is content with the old repressive policy which on this side the Atlantic has so often ended in a violent catastrophe. It is hardly our place to say what can be done. Quisque suos patimur manes. We have our own evil heritage of difficulties to deal with, and must leave the Americans to their. Nay, it is from their British origin that they inherit slavery. We give them what they are now forced to deal with as a great and miserable fact—the degradation and bondage of (?) millions fellow-citizens. This should moderate the tone of British criticism on the subject. On the other hand, the evident and admitted failure of the Americans to get out of their difficulty should teach them a little more modesty in their remarks upon the social evils of England and other European countries. We certainly are not very successful in our treatment of debased and unfortunate populations, but the Americans are not the people to reproach us on this point."

Certain it is that the full influence for good of America upon old, worn-out and suffering Europe cannot be exercised until the Americans, who can do everything well, address themselves humbly to the work of "getting out of their difficulty." Let them do this, and the difficulty will disappear, and they may then with effect reprove "us," the governing classes of Europe, on account of our political and social evils.

A WISE-MAN ASPIRING TO THE PAPACY.—Dr. Wiseman (the Roman Catholic Bishop, a pamphlet of whose was sedulously distributed among the Anglo-Catholics of St. Martin's Hall) has been made a cardinal, whereby hangs a tale. It is said he aims at filling the chair of St. Peter himself, and that when he is seated in it, the celebrity of the Romish clergy is to be abolished, thereby removing the chief stumbling-block in the road to Rome of so many priests of the Church of England and in Scotland.

## ADVERTISEMENTS.